



## Metaphor In Malay and Uzbek Cross-Culture

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**Abstract:** The study of metaphors is increasing among the language masters, whether in literature, culture or other fields of life. However, the study of animal metaphors found in the proverbs has not yet been carried out.

Semantic studies in animal metaphors that transcend language and culture are still little. The study of animal metaphors in this cross-language proverbs can contribute to the development of Malay semantics and languages compared to them. This study of the metaphor also allows to broaden the understanding, build knowledge, and maintain the values and ideology practised by a society. Metaphors contain values in the language, as well as enrich the cultural heritage of the community. Humans are people who often seek meaning, need meaning and need to give meaning to the reality of life through language, although in some situations the limitations of the language symbols have limited the meaning of the search process. Metaphors also play a role in highlighting the aesthetic value that allows for easier communication. Based on these requirements, reasearch study the elaborate writing of metaphorical studies based on academic perspectives.

**Keywords:** Metaphor, Language, Uzbek, Malay And Cross-Culture.

### 1.INTRODUCTION

Cross-Cultural Metaphorical Studies is a study that looks at some of the similarities and differences of metaphors between different countries or cultures. Xiuzhi Li (2010) conducted a study on cross-cultural metaphors. Xiuzhi Li's (2010) study was conducted to identify similarities in the metaphor of the concept of happiness between the English and Chinese. This equation is a



metaphorical orientational "Happiness is up" involving phrases like "We had to cheer him up", and "He's been in high spirits all day". Another common metaphor in English and Chinese is "Happiness is light" (Brightness) which involves phrases such as "She was radiant with joy", and "His face is glowing". The third metaphor is English, and the Chinese share the content or content of the metaphor "Happiness is a fluid in a container", the expression is like "We were full of joy", and "His heart is overflowing with joy". In addition, researchers present a conceptual metaphor mapped to different targets such as the "Being Happy Off the Ground" metaphor, the examples of their utterances such as "They were riding high", and "I feel on top of the world". In addition, the "Happiness is the flower in one's heart" metaphor is used in Chinese and not in English. The authors argue that different modes of thinking and culture are due to differences in metaphors in English and Chinese. Next Chen (2010), examined some similarities and differences in metaphorical anger in English and Chinese. He begins by recognizing that the world's languages share metaphorical bases as a result of human experience. He states that when a new metaphorical expression is introduced in a language, it indicates that humans will learn new things from the basic meaning of the metaphor based on a universal concept rather than linguistic. In this study, the researcher identifies three conceptual metaphors of the same anger in English and Chinese, "Anger is heat", "Anger is physiology reaction", and "Anger is thunder. Anger is heat "involves language metaphors like " Add fuel to the fire ", and" to blaze up ". For example, "Anger is physiology reaction" is an expression that loses one's hair. While "Anger is thunder" involves metaphorical "black as thunder" and "as powerful as thunderbolt" as an example.

The researchers also identified three differences in anger metaphors between English and Chinese, "Anger is something hot in a container", "Anger is human body parts", and "Anger is aggressive animal behaviour". Based on the conceptual metaphorical analysis, "Blood is something hot in a container" involving a more specific conceptual metaphor "Anger is something hot in a container" we can understand that it involves a boiling expression of



metaphorical blood that is interpreted in English as anger while in China "Boiling blood is enthusiasm". The researchers assess the differences in metaphor between the two nations based on how the two cultures view the world. In English water, culture is considered as the source of the universe while air is the source of the universe in Chinese. That is why, anger is compared to fluid in containers in some English-speaking cultures, while in mainstream Chinese expressions, their culture considers illness as a result of air damage. From the point of criticism, the researcher believes that this study does not explain the existence of metaphors caused by environmental factors, personality, values, concepts, methods of thinking, and views on the world need to be transparent using an effective linguistic mechanism.

## **2. LITERATURE REVIEW**

Animal Metaphorical studies are defined on the basis of metaphorical discussions described based on the animal domain. The proverb that applies the animal metaphor can be found in almost all languages and cultures. Krikmann (2007) in his study of animal proverbs found that irrespective of the geographical area, animals in the group most often used in proverbs are dogs, horses and cows. Then followed by chickens, wolves, pigs, cats and sheep (ram) and followed by fish, donkeys, birds, goats and rats. Thirteen of these animals' form two-thirds of the animal's behavior in Proverbs. According to him, this arrangement shows that "domestic" animals (domestic) animals and livestock breed often arise in proverbs. Similarly, animals that are "close" to humans or are often encountered by humans and have an impact on humans will appear more often in Proverbs. The Malay language also has a proverb that is derived from most of the animals:

1. Anjing menyalak bukit, takkan runtuh (It hurar karvon o'tar)
2. Ikan pulang ke lubuk (Suv bor joyda baliq bor)

Some questions arise whether the habits and characteristics of animals used in proverbs are universal or specific to certain cultures. For example, are all the proverbs in the world's languages linked the lion or the tiger to the "courageous" nature Or is the "brave" nature associated with animals other than



lions or tigers in different cultures and languages. Generally, there are differences in views and community assessments of certain animals. For example, dogs become favorite pets in western culture, but not (or rarely) become domestic (domestic) pets in Malay society. In this case, Lakoff & Turner (1989) lists some common propositions on how we look and think of certain animals and how we use people's cultural based knowledge in the construction of metaphorical schemes for the animals. Among the typical propositions of animals that they proposed such as lions are brave and noble animals; Fox (fox) is a clever animal; the dog is a faithful and hopeful animal; cats are animals that are self-reliant and independent; The wolves are cruel animals and killers; The gorillas are animals that tend to quarrel and savage; and pigs are impure animals, irregular and savage.

### **3. DISCUSSION**

The Uzbek Metaphorical study is defined on the basis of this study to illustrate metaphors in Uzbek culture itself. Yoqub Siddiqovich Saidov (2016), in his study Uzbek Jadids and National Language, have studied the bizarre nature of Jadid Uzbek in poetry. Jadid is the Uzbek natives who sacrifice much for Uzbekistan. The study examines language, contextual characteristics and metaphorical styles. Metaphorical studies in Uzbek language science are judged by the use of metaphorical skill by Jadid Uzbek writer by absorbing words such as homeland, state, freedom and education defined. Jadid's community representatives such as Abdurauf Fitrat, Abduhamid Chulpan, Muhammadsharif Sufizade, Kamiy Karim, Siddiqiy-Ajziy, Sirojiddin Sidqiy, Abdulhamid Majidiy, Ishoqkhon Ibrat, Elbek and Botu have used language meaningfully and effectively in the Jadid literature. They are aware of the uniqueness of the metaphorical language, so they use it in creating high aesthetic poetry. The metaphors used in their literature differ from others with their greatness, unusualness, strength and emotion. They make a contribution to the development of poetry thinking. In their poetry, there are qualities such as subtlety, harmony, unity, meaning, clarity, beauty and portions that make beautiful poems. They find the hidden



meaning of words and samples rarely poetry as well as express their desire for freedom and proficiency in using literally the literal way.

Obidjon Karimov Yakubdjanovich (2013), in his study titled Metaphor, Is the Mechanism of Poetic's Thinking asserting that metaphors in poetry remarks represent art figures. Although the metaphor does not mention it clearly, it explains and compares it to events and making artistic forms in thought. It should take into account that, this artistic form is only accepted in poetry speech, around speech means it becomes as important and naturally has deep meaning. When discussing Pushkin's poetic metaphor, the authors should consider taking into account the uniqueness of the function. He argues that Pushkin's poems are difficult to understand the metaphor and the peculiarities of his function, but it is useful to count the views of poets and attributes. Although we see the metaphor, we can see that the metaphor helps the poet to open his inner world and to readers with emotionally. This metaphor is the result of art creation, it is as if the word strengthens the relationship between the two poets and readers. That is the reason, metaphor as the dream of language. So, to visualize the role and importance of metaphor, one needs to see its function.

From the point of criticism, there is still no comparative study between Malay and Uzbek culture. The Malay race and Uzbek culture have the same religion, so researchers are convinced that the Malays and the Uzbek race share the same culture. The study was conducted to investigate the use of animal metaphor in Malay culture and Uzbek language from semantic aspects based on Concept Metaphorical Theory.

#### **4. ANALISYS**

Lakoff and Johnson (1980) emphasize the importance of the role of experience in metaphorical analysis. They stated;

"We feel that no metaphor can be understood or even freely represented from the basis of his experience ..." (Lakoff & Johnson, 1980).

They illustrate the concept of metaphor the More Is Up being illustrated in any metaphorical expressions such as "The number of printed books each year



continues to rise, and my income rises last year". In this case, metaphorical thinking relates to quantity. In other words, this conceptual metaphor exists due to the human physical experience of something.

In that connection, they support metaphor as an experience and reject the nature of objectivism associated with meaning. In other words, metaphorical symbols are not merely linguistic expressions but human experience projections. Conceptual structure comes from human physical experience from the outside world. This leads to the creation of a universal metaphorical concept, as Lakoff and Johnson (1980b) demand:

The metaphorical concept of all types arises naturally from physical and cultural experience. The More Is Up orientation metaphor, for example, appears to be based on the observed relationships between material improvements or adding objects to the pile and viewing the stage of substance or pile rise. The metaphor is a good candidate for the universal concept because they have a strong physical base. (Lakoff & Johnson, 1980b: Page 204)

### **CONCLUSION**

The study above metaphoric studies shows different angles in various languages have a meaningful expressions which refers the reader to know about those nations cultures as well, beside the culture have no clear understanding the metaphor means in source language. Thus, based on all the above considerations, we can conclude that metaphor is a specific principle of language that is current. We can find metaphor not only in literary works, but also when it is presented to the reader with its brilliance and impact, as well as in ordinary colloquial speech.

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